CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

BISHOP CHEVERUS. This amiable and *catholic* divine of the *Roman* Catholic Church has been removed from his flock at Montauban, in France, and promoted to the Archbishopric of Bordeaux. The French papers contain a pathetic and touching address from his flock, conjuring him not to leave them. They speak of their attachment, and of his cruel separation, reminding him of his language to them on that "for ever happy day for us, when for the first time you appeared within our walls," when "a pious and faithful population rushed to meet you; they were eager to see a holy apostle."—"The report of your virtues and your sanctity had crossed the seas."

"Yes, my children, (you say to us,) my friends, I demand your love in return for mine; I will love you as a father tenderly loves his children. I feel that my heart is capacious enough to contain you all. Providence has confided you to my care; it is to quit you no more, that I wish to live and die with you."

In answer, the Bishop says, "My wishes and my regrets are the same as those of the people." "I wrote again, yesterday, conjuring his Majesty not to tear me from my dear flock." In a subsequent letter to a gentleman in Boston, the Bishop says, "I must go, for the King will take no denial. It grieves me to the heart to leave Montauban. This new separation renews the agony of the first; this is the second act of the Boston tragedy."

We have an instance of one of the best of men being promoted against his earnest entreaties. What a contrast with the numberless instances of unworthy aspirants to office, who leave no stone unturned to make interest for official patronage.—*N. H. Journ.*

A letter from Rev. E. Robinson, published in the Missionary Herald, gives an account of the Missionary Seminary at Basle, in Switzerland. It appears that this institution was commenced in 1816, with an immediate view to the education of missionaries who should be sent to the southern regions of the Russian Empire. It is supported by a central Society at Basle, which has auxiliaries in different parts of Switzerland. Its head, or as he is entitled, its Inspector, is a clergyman by the name of Blemhardt, who also edits a Quarterly Missionary Journal, connected with the Seminary. The following account is given of the present state of the institution and the studies required.

"The Seminary can now receive about fortyfive or fifty students. At present there are but thirtythree; one class has just left, and another of ten is to enter in a few weeks.—Two years are spent in a course of preparatory studies; such as arithmetic, Latin, Greek, &c. Great attention also is paid to sacred music, for which, the Germans you know, are famous. The Theological course occupies three years, and does not differ essentially from ours at Andover. The instruction is given principally in lectures;—there are five or six each day. The systematic theology, and the *homiletick* or sacred rhetoric, are less prominent than with us; the study of the Bible rather more so. All these parts are carried on together. In the two last years, the English is regularly studied; because, as they say, it is the *missionary language*. Their religious exercises do not vary much from our own, though, as they live more together than our students, there are fewer meetings. On Saturday evening they meet for an hour, and friends from the town come in, to hear read some missionary accounts. Last Saturday evening, the reading was from Mrs Judson's letters, which Mr B. has translated and published, and which excite much interest here. On the Sabbath they worship in the different churches of the city."

The Missionary Herald for November contains some further remarks by Mr Brigham, from whose "report respecting the religious state of South America," we gave extracts in a former paper. After some account of the religious practices and ceremonies which he found still to prevail in the places visited, he proceeds to mention facts, which afford reasonable prospect that these abuses will be corrected; such as the decline of monasticism, the increase of tolerant sentiments among the members of government and the young men, the liberty granted to the Protestants of circulating the scriptures, and of having a Protestant burying place, and the recent mission to Rome, the consequences of which are more clearly exhibited in the following paragraphs, than in any other writings that we have seen.

"There is a further question connected with the religion of that country, of still higher import. As you have learned from what was previously said, nearly all the Bishoprics of Mexico and other high places in the church, are now vacant. The same is true with these elevated stations in the other republics. The question begins to be agitated, how are these stations to be filled.—Formerly they were filled by nominations from the king of Spain, ratified by the head of the Catholic Church at Rome. The new governments have some of them sent deputies to his *Holiness*, as they style him, asking for the same nominating power, which was before granted to the Spanish Monarch. But will the pope grant this request? Will he suffer rulers, who are not "the Lord's anointed," to meddle with the high offices of the sacred church? This is a question which is beginning to excite a deep interest, both among the clergy and the rulers of Catholic America.—Suppose that the pope refuses to grant this privilege of nominating, which many predict, and some *hope* he will refuse. What will be the result? So sure as there is a spirit of independence in those governments, they will assume this privilege, and those high offices will be filled by the most patriotic and best of their clergy, who will most deserve them. The American church then will be as thoroughly severed from the court of Rome, as their civil governments now are from the court of Madrid.—But suppose that the pope does grant the Republics the privilege of appointing their own church officers. They will then be sure to appoint their most tolerant men to these high stations, and the church will grow better and more tolerant under them."

Mr Brigham adds;—

"The question might be suggested, for it is often asked, whether protestant preachers could not now be usefully sent to these countries.—The answer is, they could not at present. Such a measure, in most places, would be opposed, as yet, to articles of their constitution, and would create such excitement among the lower orders, that the most liberal and enlightened statesman would discourage it.—Although there are many individuals in South America, who have noble and expanded views on all subjects, men who are up with the spirit of the age; still there is in that field a putrid mass of superstition, on which the sun of liberty must shine still longer before we can safely enter in and labor.—In a few places, a protestant preacher could labor profitably among foreigners collected there, and by private intercouse, if judicious, be widely useful to those of the country. But these places are yet few; as are those where one could be successful in procuring a school; and those are mostly occupied.—We must wait patiently a little longer, till the Ruler of nations, who has wrought such wonders in those countries the last ten years, shall open still wider the way, and bid us go forward."

In speaking of the influence which our country might have on the improvement of the South American States, the following pertinent remark is made.

"Our government should send them our wisest, most experienced, and most virtuous citizens, as public agents; for they have there, or may have, a two-fold object, to guard our own interest, and as counsellors to advance theirs. In the incipient state of those Republics, I cannot but feel that it is far more important who *represents us there*, than who crosses the Atlantic for this purpose."

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

DOCTRINAL.

MR EDITOR. Is there not a palpable contradiction between these two propositions which are contained in the Trinitarian hypothesis: *The Son, the second person in the Trinity is God*; and *the Son, the second person in the Trinity is equal with God?* With whom is the Son equal? Not with himself surely. One person may be equal with some other person; but one person cannot be equal with himself. Every individual being *is* itself, and not *equal with* itself. If the second person in the Trinity is God,—then it follows that he cannot be *equal* with God. Equality can be predicated only or a plurality of beings. It implies comparison; and where there is comparison, there must of necessity be two beings at least to be compared. Either the Son *is* in the highest sense, God, in which case all comparison is precluded; or if a comparison may be made, and if it is proper to affirm, that the Son is *equal* with God, then most surely the Son is a distinct being from God. Nor will it avail the Trinitarian to substitute the more indefinite term *distinctions* for *beings* or *persons*.

The Trinitarian affirms, on the authority of Philip. xi. 6. that the Son is *equal* with God; "who thought it not robbery to be equal with God." Here certainly a comparison is made between Jesus Christ and God. Admitting that the common rendering of the passage is just, a claim to equality is preferred. "Jesus Christ," or the Son of God, "thought it not robbery to be equal with God." Let us suppose that by the former is meant the second person in the Trinity and by the latter, the first person; and that by the term *persons* is meant not *distinct beings*, but merely *distinctions* belonging to one and the same individual being, according to the modern Trinitarian hypothesis, with what propriety could it be affirmed that one distinction was equal with another distinction? What meaning could be attached to such an expression? As, therefore, a comparison is made between Jesus Christ and God, does it not necessarily follow that the terms *Jesus Christ* and *God*, stand for distinct beings, and not mere distinction?

The Trinitarian argument drawn from John i. 1. may be met by the same kind of reasoning. Here it is asserted that the Word or Logos, which was in the beginning, was *with* God, and at the same time, *was* God. Now, if by the term *Word* is meant Jesus Christ, or the Son of God, and if the term *God* is used in both parts of the sentence, in its highest sense, meaning God Almighty, (which is necessary to the support of the Trinitarian scheme,) then the text must be understood as affirming not only that Jesus Christ is *with* God Almighty, but that he actually *is* the very same being.

But this would be a manifest contradiction in terms. Where one being is said to be *with* another being, it is obvious that the one being cannot *be* that other being. The expression denotes plurality, as much so as when it is affirmed that one is *equal with* or *greater* or *less* than another.

Nor will the substitution of the term *distinctions* for *persons* be of more avail in this case than in the former. For by these distinctions must be meant either distinct beings—separate existences, or not. If the three persons in the Trinity are distinct beings, so that they cannot be separate objects of thought, then, I admit that one of them may be *with* either or both of the others; but I deny that it can *be*, in any conceiveable sense, either or both of the others. That one being should, at the same time, be another being, is in the nature of things impossible. It is not a mystery; it is a palpable contradiction.

If, on the other hand, the persons of the Trinity are not *distinct beings*, having each an individual existence, so as to be capable of becoming distinct objects of thought, but certain undefinable and unknown *somewhats*, termed *distinctions*, belonging to that Being, whom we call God, then indeed it might be proper, for all that could be shown to the contrary, to say that one of these distinctions was *with* God, and at the same time, that it *was* God, i. e. that it was nothing different from God. But I doubt very much whether our Orthodox brethren would admit this to be a fair statement of their views on this subject; or whether it is in fact any thing more or less than an obscure statement of Unitarianism.

It has been no part of my object in this communication, to explain the two celebrated texts on which I have commented. My sole object has been to evince their utter inconsistency, interpret them as we may, with the Orthodox doctrine of the Trinity. Admitting that the common Unitarian exposition of those texts is unsatisfactory, I think that we may safely say of them that they not only do not afford any proof of the Trinity, but that they are entirely repugnant to the Trinitarian scheme.

The case, as I conceive, stands thus: He that is *equal* with another, or who is *with* another, or who, in any respect, is *likened* or *compared* to another, cannot *be* that other; in other words, must be a distinct being. But, agreeably to the Trinitarian interpretation of the texts referred to, Jesus Christ is both *with* God and *equal* with God. He must therefore be a distinct being from God. And if so, he cannot *be* God. Observe these texts do not say, *with the Father*, and *equal with the Father*; but *with God*, and *equal with God*. The union or comparison, is between Jesus Christ and God, and not between the first and second persons of the Trinity.

Again, the Trinitarian asserts that Jesus Christ *is* God. Let this be admitted and what follows? Why, surely, that all comparison is at once precluded. If he *is* God, he can neither be *with* God, nor *equal* with God. But he must be both, according to the Trinitarian scheme.

I do not see how the force of this argument can be evaded. If there is any defect in it, I should be pleased to have it exposed. To my mind, it has the force of a demonstration in the Mathematicks. N. H.

SELECTIONS.

Rev. Mr Little's Letter respecting his Lectures on Infidelity.

MR BATES. Your inquiry whether I intended to publish the discourses lately delivered in Washington city, concerning Christianity and Deism, has also come to me from so many other quarters, that I will be obliged to you, if you will print my reply to it, in the Christian Inquirer. It will perhaps save me some trouble and prevent my silence from being misunderstood.

Those discourses were not in reality, on the "Evidences of Christianity." The question of its divine origin, and sacred authority, was no part of their object. The case was this.—One gentleman had announced to the world in the public papers, that he could propose a system of religion, which should be an adequate substitute for Christianity; another gave it the sanction of his name, alleging that having examined it, he thought it "*in some respects* comparable to Christianity."—Some of the leading features of this new system being divulged, I took the opportunity of showing that they were not comparable to Christianity, and that no satisfactory inducement was held out to accept of this substitute for our common religion. In doing this, though I was obliged, of course, to use many notes of reference to books and facts, that would bear upon the subject, and of arguments that I wished not to escape my recollection, yet these were written in great disorder, without method, arrangement or connexion. And the discourses as delivered, might be considered essentially extemporaneous. It would be impossible for me to recall to mind, or commit to paper, any thing like a fair representation of them. If I would do any thing as an approximation to this, I would send them to you for the Inquirer. But there is one fatal obstacle. I am obliged daily to labor in another vocation, to maintain my family, and have no time for any thing more than the public religious services of each Sabbath, and even these are performed so imperfectly, as could only be acceptable to a very indulgent people. But necessity has no law. I do what I can, but I cannot be a public controvertist, and must attend to the paramount duty of "providing for my own house," instead of writing for the public. It is easy for those who are amply provided for in another way, to spend their time thus, but it not being so with me, I must beg to be excused. It is easy for any one to apprehend, that free off-hand discourses on an interesting topic, and with the peculiar excitement of some special occasion, may give very great satisfaction to the audience; which would after all, require great labor and very serious revisal, to render them acceptable and useful in a printed form, and submitted to public investigation. For this latter process, I feel myself, at present quite incompetent. Wishing you the utmost success in your endeavors to circulate truth and liberality, among so many misled and bigoted persons, who now call themselves christians;

I remain Yours, &c.
ROBERT LITTLE.

IRON BEDSTEAD. In the days of the Abecedarian Popes, it was decreed that a good Christian just measured *three feet*, and for the peace and happiness of the church it was ordained that an iron bedstead, with a wheel at one end, and a knife at the other, should be placed at the threshold of the church, on which the Christians should all be laid. This bedstead was just *three feet* in the casement on the exactest French scales. Every Christian, in those days, was laid on this bedstead; if less than the standard, the wheel and a rope was applied to him to stretch him to it; if he was too tall, the knife was applied to his extremities. In this way they kept the good Christians for nearly a thousand years, all of one stature. Those to whom the knife or the wheel were applied, either died in the preparation, or were brought to the saving standard.

One sturdy fellow, called *Martin Luther*, was born in those days, who grew to the enormous height of *four feet*; he, of course, feared the bedstead and the knife, and kept off at a considerable distance, deliberating how he might escape. At length he proclaimed that there was a great mistake committed by his ancestors in fixing upon *three feet* as the proper standard of the stature of a good christian. He made proselytes to his opinions, for many who had been tried on the three-foot bedstead, who were actually *four feet*, had found a way of contracting themselves to the popular standard. These began to stretch themselves to their natural stature, and Luther had in a few years, an iron bedstead *four feet* long, fashioned and fixed in his churches, with the usual appendages. The wheel and the knife soon found something to do in Luther's church; and it became as irksome to flesh and blood to be stretched by a wheel and rope to four feet, or to be cut down to that stature, as it was to be forced either up or down to the good and sacred *three feet* stature. Moreover, men grew much larger after Luther's time than before, and a considerable proportion of them advanced above his perfect man; insomuch, that *John Calvin* found it expedient to order his iron bedstead to be made six inches longer, with the usual regulating appendages. The next generation found even Calvin's measure as unaccommodating as Luther's, and the Independents, in their greater wisdom and humanity, fixed their perfect christian at the enormous stature of *five feet*. The Baptists at this time began to think of constructing an iron bestead to be in fashion with their neighbors, but kindly made it six inches longer than the Congregationalists, and dispensed with the knife, thinking that there was likely to be more need for two wheels than one knife, which they accordingly affixed to their apparatus. It was always found, that in the same proportion as the standard was lengthened, Christians grew; and now the bedstead is actually proved to be at least six inches too short. It is now expected that six inches will be humanely added; but this will only be following up an evil precedent; for experience has proven, that as soon as the iron bedstead is lengthened, the people will grow apace, and it will be found too short even when extended to *six feet*. Why not, then, dispense with this piece of popish furniture in the church, and allow Christians of every stature to meet at the same fireside and eat at the same table? The parable is just, and the interpretation thereof easy and sure.

Every attempt at reformation since the rude but masculine efforts of Luther, has been predicated upon the same principles. He did not like the popish superstructure, notwithstanding he built upon the same foundation. So did all his successors. They all divided the New Testament into *two Chapters*. The title of the one was THE ESSENTIALS—and the title of the other was THE NON-ESSENTIALS.—In one party the one chapter, and in another party, the other, is much the larger. Still the volume comprises but two chapters, however disproportioned they may be. Many efforts have been made to reduce the chapter of essentials into narrower limits; but as it is reduced, the other is enlarged, and the old division kept up. The book, called *The Creed*, contains all the essentials; and as they are there correctly arranged and soundly digested, this book is more the subject of controversy than the Testament, which has the essentials and the non-essentials all jumbled together.

Suppose then, that a number of churches should agree to throw aside the iron bedstead, and take the book in one chapter, and call it their Creed, and book of Discipline. What then? Oh! says *Puritanus*, Methodists, Presbyterians, Episcopalians, &c. &c. do this.—Stop, my friend, not one of them dare trust themselves upon this bottom; they all have their creed and disciplines to keep them from sinking. What then, if an experiment should be made, and a fair trial of the adequacy of the Divine Book should be given; and whenever it fails of the promised end, let any other device be tried. But among all the experiments of this age and country, it is not here recorded that such a trial has been made and failed. I am aware of all that can be said on the other side, and still I assert that no such an experiment and result are on record. And, moreover, I do not think it is likely that it shall ever be proved by actual experiment that the New Testament, without a creed, is insufficient to preserve the unity, peace, and purity of any one congregation, or of those of any given district. But above all, let us have no more iron bedsteads, with or without wheels or knives. *Ch. Baptist.*

The following paragraphs on a subject which has received considerable attention in the columns of the Register, are from a very sensible and valuable *Address on Church Music*, by Lowell Mason—recently published. The well known taste and character of the writer are pledges for the justness of his remarks, and the reader will find himself rewarded by a perusal of the whole. Upon some minor points we perhaps might not agree with him; but the spirit and tendency of the whole are most excellent.

CHURCH MUSIC.

"Now, if we merely glance at church music as it exits, and is conducted in many churches at the present day, we cannot fail to be convinced that it falls far short of producing its legitimate effects. "Of all our religious solemnities," says Dr Watts, "psalmody is the most unhappily managed. The very action which should elevate us to the most delightful and divine sensations, doth not only flatten our devotions, but too often touches all the springs of uneasiness within us." This remark is strictly applicable to much of the church music of our country at the present day; and deeply would it affect the good Doctor, if he could rise from the grave, and hear some of his own inimitable psalms and hymns made an excuse for a display of musical talent, altogether foreign to devotion.

"The principal reason for the present degraded state of church music, seems to be, that its design is forgotten, and of course its cultivation as a religious exercise is neglected. It is a fact that while music is regarded almost universally as a necessary appendage to public and social worship, its importance as a devotional exercise is in a great measure overlooked. Hence it is frequently given up, almost exclusively, into the hands of young persons who have no feelings of piety whatever, and who are as unfit to conduct the singing of the church as the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the sensual gratification it affords them. In proportion, therefore, as they are enabled to delight themselves, and by communicating the same feelings to others, to draw forth their applause, they accomplish the chief object of their exertions. Is such singing calculated to excite or increase religious feeling? can it be regarded as an exercise of devotion?—certainly not. It has nothing to do with religion. Indeed, it is too frequently the case that the music of the church, like that of the theatre, is employed only to give variety to the performances, to relieve the mind from a too constant attention to the subject; affording a kind of interlude to religious worship, a little recreation from the tediousness of an hour's devotion, an opportunity for the minister to review his sermon, and for the people to look around upon one another.

"When such a state of things exists, how can the minister expect, after having spent his whole strength in a faithful sermon, and labored earnestly and affectionately for the salvation of his people, through the precious season of the Sabbath, how can he expect to deepen impression as he closes the service of the day by singing a psalm or hymn? Has he not reason rather to fear for the effect of the closing exercise, and tremble lest that state of anxious feeling which, under God, he has been enabled to call forth, and which excites his warmest hopes, shall be in a great measure dissipated by an exhibition of musical talent, or a military flourish of clarionets and bassoons, just as the congregation are about to disperse? Banish singing from the church—consign our hymn books to the flames—and hang the harps of Zion upon the willows, rather than that *such* should be the effects of music.

"Now if christians had not wholly lost sight of the real object of sacred music, is it possible to believe that the prevailing abuse of it would be tolerated? In what estimation would a congregation be supposed to hold the other exercises,—prayer, for example, if instead of listening with respectful attention and endeavoring to lift up their hearts unto God, they were to look upon it as a mere exhibition of elocution; or improve the opportunity to look around and see who is and who is not at church, or make it a signal for restlessness and noise? But how frequently is it the case that, although the most profound silence and attention prevail during all the other parts of service, even while the minister is *reading* the psalm or hymn, the subject is *forgotten*, the moment the *singing* commences, amidst the musical parade that attends it. The mind which was attentive during the reading of the words, is withdrawn from the subject, the moment *that* exercise commences, whose express design is, by giving additional force to what has just been read, to deepen the impresssion already

made and quicken emotions already kindled. Surely in no part of public worship is the guilt of 'drawing nigh to God with our mouth and honoring him with our lips, while our hearts are far from him,' so frequently, so constantly incurred, as when we profess to sing the praises of God, and 'make melody *in our hearts* unto the Lord.'

"A choir should always feel as if the devotions of the congregation, at least so far as this exercise is concerned, depend wholly upon them; and let them not forget what an important influence their performances may have upon the other exercises of public worship—that they have it in their power ordinarily to deepen impressions which divine truth may have made, or to scatter and dissipate those pious feelings which the minister has been instrumental in exciting.

SINGING SCHOOLS, &c.

"As singing schools, in many instances, have been heretofore conducted, it may be doubted whether any benefit has been derived from them. A number of young persons, desirous of spending their evenings together, with quite other objects in view than a religious cultivation of music, have recourse to a singing school. A teacher is employed who is perhaps destitute of almost every important qualification, and who is as fit to teach his pupils to pray or to preach as to sing. He supports neither order nor dignity in the school. A few indifferent tunes, perhaps, are, parrot-like, committed to memory, and executed without just time, correct intonation, or the least attention to the nature of the song, or the import of the words. The sentiment, indeed, is wholly disregarded; and the most solemn and affecting words are used as a matter of mere convenience to the music, and are sung amidst unrestrained levity and folly. After a few weeks' practice of this kind the pupils go into the church, not to assist in the worship of God, but to make an exhibition of their musical acquirements, and to draw forth the applause of the people. They introduce their new tunes—drive away from the choir those who have preceded them in a similar course of instruction and practice, and by their light and inappropriate performances banish even the appearance of devotion from this exercise. To all this the church have submitted, and have called it the *cultivation of sacred music.*

"The want of time to teach children music, cannot with propriety be offered as an excuse. A very small proportion of their time for two or three years, at the age of from ten to fifteen, would be sufficient; and the practice of music may be pursued at this age in such a manner as to afford relief from other studies, and be a pleasant and agreeable employment. When the church shall take this subject into its own hands, when children shall be taught music, when choirs shall be composed of serious and proper persons, who shall cultivate music as a religious duty; when singing shall be considered as much a devotional exercise as prayer, the evils now existing will speedily be removed; and church music will be performed in some measure as it should. Christians on earth will imitate the redeemed in heaven; and the praises of God in the church below, will be a faint shadow of the triumphant strains which animate the heavenly choir. The abuses of which we now complain are wholly to be attributed to the apathy of the church on this subject. The difficulties and disputes that so frequently occur in choirs—the gross violations of the sabbath, which grow out of the existing state of things—the whistling and talking and levity so often observable in the singers' seats—the thoughtless and even blasphemous manner in which the name of God is often used—all the solemn mockery of singing as it now exists, is chargeable to the church. The guilt lies at her door, and the remedy is in her hands; and yet, alas! christians and ministers suffer this thing to go on, without lifting a finger to stay its progress or to direct it into a proper channel, and without seeming to know or desiring to know what their duty is in relation to it, or that they have any responsibility in the case whatever."

CHRISTIAN REGISTER.

SATURDAY, NOVEMBER 18, 1826.

A meeting of the subscribers to a fund for the support of a mission in Calcutta was held at the vestry in Berry-street, on Sunday evening, November 12, when the Report of a committee appointed at a previous meeting to confer with a committee of the Boston India Society on the subject of a union was read. The report recommended the formation of a joint society, and contained the draught of a constitution, which, after some amendments, and a vote that it was expedient that such a Society should be formed, was accepted. By this constitution, the new society is organized under the name of "The Society for the Promotion of Christianity in India." Every person who shall pay to the Treasurer, two dollars annually shall be a member. The society will hold an annual meeting on the third Thursday of November, at which time the officers will be elected, who are a President, a Vice President, a Treasurer, a Corresponding Secretary, a Recording Secretary, and two Auditors, which seven officers constitute the Executive Committee, who conduct the operations of the Society, and have the disposal of all monies, "it being provided that no part of the sum now subscribed, nor any increase of that sum by future donations, shall be sent out of the country, but by express vote of the Society." The officers individually have the duties usually assigned to such officers. The constitution may be altered at any regular meeting, if notice of the proposed alteration have been sent to every member seven days before the time of meeting.

The choice of officers followed the adoption of this constitution, but, as we do not know that the gentlemen elected have signified their acceptance of the trust, we defer the publication of their names, mentioning only that the Rev. Joseph Tuckerman, D.D. of Boston, is the Corresponding Secretery, to whom inquiries or communications respecting the objects of the Society may be addressed.

We have in many numbers of our paper advocated the encouragement of a Unitarian Mission in India, and we rejoice that the efforts of its friends in this country are to receive more of system, and therefore, as we trust, more of efficiency. "The society for obtaining information respecting the state of religion in India" has accomplished its purposes. It has collected information of the highest value, and has established a correspondence between gentlemen in this place and vicinity and other gentlemen. natives and Europeans, on whom we may rely, in Calcutta. It has prepared the way for a body, whose efforts should be more direct and visible. At the proper time, it has given place to a new society, which, being able to pursue its labors with the advantage of the knowledge already acquired, and the zeal already awakened, will, it may be hoped, co-operate successfully with Unitarians in England and India in introducing the simple faith and pure morality of the gospel among the native population of Hindostan.

On Wednesday, November 15, Rev. John P. B. Storer was ordained at Walpole, as pastor of the Congregational Church and Society, to which Rev. Mr Morey has for many years, been a faithful minister. The age and infirmities of Mr Morey rendered it necessary that he should resign the active duties of his office to a younger laborer, while he retains the immunities of the ministerial character. The services of ordination were performed by the following gentlemen. Introductory Prayer and Reading of the Scriptures by Mr Dewey, of New Bedford. Sermon by Dr Nichols, of Portland. Ordaining Prayer by Dr Harris, of Dorchester. Charge by Dr Lowell, of Boston. Right Hand of Fellowship by Mr Huntoon, of Canton. Concluding Prayer by Mr White, of Dedham. These performances were appropriate and interesting, and satisfied the high expectations awakened by the reputation of the gentlemen who officiated. Dr Nichols took his text from 1 Corinthians, ii, 1, 2. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ and him crucified." After some remarks on the connexion of this passage, and on the circumstance, that the fact itself of a crucified head of a religion was in the eyes of the Gentiles ridiculous, and a reason for disbelieving the whole system, he proceeded to discuss the topic suggested by the text, viz. the grand design of the christian ministry. To preach Christ, is to preach his system, and *so* to preach it as he preached it. The object of the minister must be to produce such *impressions* as Christ's preaching produced. The spirit of his discourses must correspond with the spirit of our religion. Dr N. adduced several happy illustrations of his meaning, by citing impressions which are acquired, or confirmed by perusal of the scriptures, as that *one* great Being is the author of the universe, and that Jesus Christ is the messenger and Son of God. The preacher must, on doctrinal subjects, present those fair and natural conceptions, which the instructions of Christ and his apostles, are, on the whole, suited to give. But another more important impression must also be conveyed, viz. that all doctrinal views are inferior to character. In reply to the question, how happens it that this natural and general impression, this criterion of scriptural interpretation has not been uniformly acknowledged, it may be said, that more harmony actually exists on this point than appears; that many persons do acknowledge this to be the general impression given by the Scriptures, though they think themselves compelled to receive a contradictory result, deduced from particular passages; and that many persons do not read the Scriptures as a whole. One thing, however, said Dr Nichols, would unite us all. Take away the Bible, carry us all back to the condition of those, to whom the words "I am the resurrection and the life" were, for the first time uttered on this earth, and we should agree concerning the general impressions, which such a teacher as Jesus Christ meant to establish. Preachers now lie under disadvantages, because the truths of the gospel are familiar. Give them the original circumstances of christianity, the intellectual and moral character of society which belonged to its introduction, and they would be considered powerful preachers. Every discourse on any of the christian graces would be a call to repentance. This idea was admirably unfolded. The illustration with which the discourse was closed, was also well chosen and exhibited. It was borrowed from the last interview of our Lord with his disciples before his death, when it is evident, from the repeated use of the same or similar words, that the general *impression* he meant to leave on their minds was, that they must keep his commandments and love one another—an impression respecting character rather than faith.

Perhaps we ought not to have attempted to give such a barren outline of this sermon, which was characterised by fine thought and sentiment, but which from the length and construction of many sentences did not produce that effect on the mind of a hearer, which its intrinsic excellence and beauty would insure to it on the mind of the reader. It was listened to with uninterrupted attention by a thronged house. In the course of the exercises the following beautiful *original* hymns were sung by a large choir.

To Thee, our Father and our King,
The wise, the gracious, and the just,
Our song of thanks and prayer we bring,
With humble joy, and filial trust.

Joy, that while yet the light is shed
On the bowed form and hoary hairs
Of him who here, so long, hath led
Our fathers' and our childhood's prayers,

Thou hast provided for thy flock,
A pastor, in the strength of youth,
To lead them up to Thee, their Rock,
And to the living wells of truth.

And trust, that He, who ne'er hath left,
Will never leave his sheep to stray,
Of shepherd and of shade bereft,
O'er barren wastes, by night or day.

We thank Thee, Lord, in Christ thy Son,
For all his servants, spared or given,
O, may we when our work is done,
Shine with their light, and share their heaven.

God of mercy, wilt thou never
From our offering turn away,
But command a blessing ever,
On the memory of this day.

Light and peace wilt Thou ordain
O'er it be no shadow flung,
Let no deadly darkness stain it,
And no cloud be o'er it hung.*

May the song this people raises,
And its vows, to Thee address'd,
Mingle with the prayers and praises
That Thou hearest from the bless'd.

When the lips are cold that sing Thee,
And the hearts that love Thee, dust,
Father, then our souls shall bring Thee
Holier love and firmer trust.

See Job, iii. 4, 5.

A respected friend has favored us with the following notes respecting the ecclesiastical history of Walpole.

Walpole, in Norfolk county, was incorporated 10th December, 1724.

Its first pastor, the Rev. Phillips Payson, of Dorchester, a graduate of Harvard University, in 1724, was ordained, 16th September, 1730, and died 22d January, 1778, aged 74.

The second pastor, the Rev. George Morey, of Norton, a graduate of Harvard University, in 1776, was born 29th December, 1749, ordained 19th November, 1783, and on account of growing infirmities, dismissed 21st May, 1826, from the *public* duties of the ministry. *H.*

On Thursday, November 16, the new meeting-house, in Higginson Square, Salem, was dedicated. The associations of the place united with the nature of the occasion to render the services peculiarly interesting. The house is erected on the spot where the first congregational church gathered in America worshipped, and succeeds one in which the present senior pastor of the society ministered for very many years. The services of consecration were thus performed. Introductory Prayer and reading of Selections from Scriptures, by Mr Brazer. Dedicatory Prayer, by Dr Pierce. Sermon, by Mr Upham. Concluding Prayer, by Dr Flint. Mr Upham's sermon merited high praise. It was judicious in the choice of topics, happy in illustrations, and perspicuous and beautiful in style. We have never experienced more entire satisfaction in listening to a discourse. The words of the text were appropriate, Ezra v, 11, "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago." After an introduction, in which he repelled the charge of indifference to those peculiar religious opinons, which he and his society cherished, because he did not make them the subject of discourse, as had been done on similar occasions, the preacher eloquently declared the ends to which this house was dedicated. 1. To the one God of heaven and earth, the God of Abraham and Israel, the God and Father of Jesus Christ. 2. To the purposes for which the christian religion was revealed. 3. To the memory and the principles of our earliest American ancestors. 4. To the advancement of the reformation. The substance of the discourse, was occupied by the two last topics, and in the manner of treating them, discrimination and a familiar acquaintance with the writings of the worthies of New England, were exhibited. The fundamental principles of these men were established by quotations from their books and correspondence, and were shown by similar extracts from Calvin, Luther, Zwingle and Melancthon, to have been the essential and abstract principles of the reformation. These were stated to be 1. That the scriptures are in themselves a sufficient rule of faith and duty. 2. That all men have a right to read and understand these scriptures for themselves, and consequently, that no right exists to compel belief on matters of opinion. 3. The principle of toleration, the relinquishment of all attempts at uniformity of opinion, and a disposition to treat with respect and charity, those who maintain different opinions. However the reformers may have violated these principles in practice, it was proved that they were clearly avowed, and earnestly defended in their writings; and the early ecclesiastical history of Salem, was cited in proof of the firmness with which they were held by the founders of congregationalism in America. A very beautiful and just tribute of praise was offered to the memory of the Higginsons, and others, their cotemporaries and coadjutors. Under the last head also, the sentiments of these excellent men were adduced in proof of their hope and expectation of a farther reformation, than they were permitted to witness, and it was finely observed, that we should disregard their example, if we passively adopted the results to which they came, instead of following the principles which led them to those results. The whole discourse we thought admirable, suited to the place, and occasion, and such as must entitle its author to a high rank among preachers. The choir of the Society, assisted by the "Mozart Society," and accompanied by the fine organ of this church, executed some choice pieces of music. The construction of the church is peculiar, and we believe original, better suited, we should apprehend, for the purposes of speaking and hearing, than the common mode. It is finished with great taste, and reflects credit on the liberality and perseverance of the society, as well as the skill of the architect. An original hymn, written by Dr Flint, was sung, of which the following is a copy.

Again we hail the hallow'd spot,
Where first our fathers knelt in prayer,
Grateful that here there faileth not
A temple, Lord, thy name to bear.

As thou each former house didst own
And with thy favoring presence fill,
In this thy saving health make known,
And be the people's portion still.

The footseps of thy saints we seek,
Who here the path of glory trod;
Though gone, their faith and virtues speak
And point the way to heaven and God.

Here be thy sabbaths sanctified,
Thy word dispens'd and heard in love;
From hearts sincere and purified
Our worship be like that above.

Here be thy service still the same
Till sabbaths cease and time shall end,
And earth and skies, involv'd in flame,
Temples and suns in ruin blend.

All hail, once more, the hallow'd spot,
Where first our fathers knelt in prayer;
Thanks to our God, there faileth not
A temple here thy name to bear.

A discourse will be delivered before the *Fragment Society* at the Federal Street Church, on Thursday evening next, Nov. 23d, by Rev. Mr Ware.—This Society has not been in the habit of inviting attention by public religious services, but the narrow state of its funds and the opportunities of doing good which are daily presented, and all of which it is at present unable to meet, have rendered it proper that its members should appeal to the sympathy of the benevolent for assistance, in prosecuting their meritorious work. The usefulness of such a society as this, can never be fully appreciated, excepting by those whom it warms and clothes, for whose sickness it spreads a couch, and whose old age it shelters from the wretchedness of penury. We doubt not that the objects of the institution and the character of the preacher will secure a full attendance. We are also informed that an original ode and some appropriate music will be sung.

The Christian Advocate, a paper lately established at New York under the patronage of the Methodist Episcopal Church, and edited by the former editor of the Zion's Herald, contains the following communication in the last number.

"DEFECTION IN NEW ENGLAND.

"Mr Editor,—An article copied from the Boston Recorder and Telegragh, appeared in the New York Observer and Chronicle of Saturday last, headed '*Defection in New England,*' which attracted our attention. We read it, expecting an account of some lamentable falling off, or falling away, of *some* description. And, indeed, we unite, in part, in so considering it. But while we were amused to observe the connexion in which 'Arminians and Arians,' are placed by the 'pastor' of one of the 'Congregational *orthodox* churches in Boston,' we confess it was some relief to us to find that a part of the 'defection in New England' consisted in a portion of the good people of that section becoming 'Arminians.'—'One hundred years ago,' said this *orthodox* pastor, at a meeting of the several congregational *orthodox* churches in Boston, 'an aged and pious minister declared, that out of two hundred churches, he did not know that there was one member who was either an *Arminian* or an *Arian.* Now, it is well known, the case is far different.' Such is the language held at a meeting of the congregational *orthodox* churches in Boston, and gravely circulated by the Recorder and Telegraph, and the New York Observer and Chronicle, not only without any note of censure, but sanctioned and strengthened by the prominent title of 'defection,' under which it is placed. If it was not intended to insinuate that there is some relationship between Arminianism and Arianism, it was at least thought fit to *class* and *couple* them together in a grave account of a 'defection.'

"That the editors of those papers know that there is no such relationship, and that it is at least unkind, to say nothing of justice, thus to class under the same grave censure, things so utterly discrepant and opposed, we cannot but believe. Whether the pastor alluded to, possessed the same knowledge, we are not aware.

"We were the more surprised at such an article in the Observer and Chronicle, as we had just read in the same paper, that among their subscribers are 'intelligent members of all the various denominations of evangelical Christians.' Whether they consider 'Arminians' as 'evangelical Christians,' we do not know. From comparing the two articles, we should presume not, otherwise we apprehend they could not permit themselves to class such with Arians, and calculate, at the same time, that *this* 'course' would meet the 'approbation' of their ARMINIAN SUBSCRIBERS.

In a letter written by Elder J. Badger, one of the Christian Connexion to the editor of the Gospel Luminary, we find an account of the preaching and religious habits of the city of New York, by no means favourable to that place, in which "the Unitarian heresy" has scarcely yet made such progress as to ascend many pulpits or corrupt the community.

"I have had many reflections on the state of society in New York. 1st, It is evident that there are more poor and distressed people in that city, than can be found among the same number of inhabitants in any part of our country. 2d, All acquainted in the country and city will admit, that the same number of people in the country, are far more *learned, intelligent and moral,* than the people in the seaports. 3d. The people are far better supplied with the gospel, and are more attentive to religious meetings in the country, than they are in the city. The population of New York, is now about 160,000 souls, and there is constantly in the place, from 6 to 10,000 visiters. They have only about 80 places of worship, and supposing those 80 congregations to average 1,000 stated attendants, this will leave 80,000, besides the visiters, who never attend worship; and I presume there is not one fourth of the inhabitants of New York who attend religious meeting on the sabbath. When we go to the places of worship we sometimes find, fine *organs* and fine *music,* to charm the ears of the giddy multitude. In the *costly desk* we often find a *primed* up dandy, *reading a dry scrap of morality,* to the intemperate, who are *slumbering and nodding,* and think the season long. In other desks we find old veterans, who are thundering their dogmas against their heretical neighbors and sending all to hell, who do not bow to their altar, and ascribe *holiness to their creed.* How deplorable is the moral condition of our city! here we might employ the powers of Lyman Beecher, in his lamentation over Georgia.—What a field is this for Missionary labors! Here are a hundred thousand souls perishing in their sins. Fly! oh fly, ye heralds of the cross, from the wilderness and from your seminaries, and pour your tears on the great emporium of America.

The Treasurer of the American Unitarian Association acknowledges the receipt of *Thirty Dollars,* from the Ladies of Keene Congregational Society, to constitute their pastor, Rev. T. R. Sullivan, a Life Member of the Association. Also, *Thirty Dollars* from the Ladies of the First Congregational Church in Burlington, Vermont, to constitute their Pastor, Rev. George C. Ingersoll, a Life Member of the Association;—and *Sixty Dollars,* from the Ladies of the First Parish in Portland, to constitute their pastor, Rev. Dr Nichols, a Life Member of the Association.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I had the pleasure to spend an hour on the evening of the last Sabbath at the house of my pastor. This has become customary; the practice is a good one; it affords an opportunity for an interchange of feelings and opinions between the minister and his people calculated to promote sociability, and is often attended with instruction and profit. We may always derive good in the society of the good.

But not to digress too much from my subject. It so happened, that in the afternoon of that day he had made an exchange with one of the respectable clergymen of the city, who preached to us in a very able and pleasing manner, and the discourse was listened to by myself, and I hope by others, with much interest and attention.

As was natural, I was asked what was the character of the sermon, but I fear, like many others who attend church, I had been gratified by the eloquence and reasoning of the speaker, but this was all, and to my misfortune, had neglected to arrange and digest in my own mind, the truths I had heard, and consequently, was overtaken with confusion, and unable to give any just account of the discourse.

This, however, will serve to me, as a valuable hint of the importance, as well as the duty of *reflection,* after retiring from the house of God.

If we would wish to receive benefit from this source of religious improvement, and to carry with us into the duties of life the admonitions of a religious discourse, we must not leave at the door of the church the good emotions and desires that may have been excited during the period of a short religious service, but institute such a government over our thoughts as shall enable us with seriousness

and solemnity to meditate upon what has been delivered to us.

We may then worship God acceptably, increase our own piety, and go to the world more able to meet its trials, and resist its temptations, more fit for the duties of life, and better prepared for death. P.

The benevolent donor of *two hundred dollars*, which was enclosed in an anonymous note to the President of the Howard Benevolent Society, on Saturday evening last, is most cordially thanked for this timely supply to their exhausted treasury.—May the blessing of many be his rich reward.

MOSES GRANT, *Treasurer of the Howard Benev. Society.*
No. 9. Union-st. Nov. 14, 1826.

FOREIGN INTELLIGENCE.

HAYTI. The Editor of the Baltimore Gazette has received from a correspondent at Cape Haytien, who writes under date of 6th October, the following interesting intelligence, giving precisely such a picture as we were prepared to receive from that quarter.

"Paltry as the debt due to France is, or would be to any other government, these gentry are reduced to the most miserable state to meet the annual instalments of the current year, and pay the troops. The only alternative, as the bank plan has failed, is to have recourse to the desperate expedient of issuing paper, after having called, I hear, on every merchant in Port au Prince, to whom a vessel was consigned, requesting him to anticipate his duties, in order to alleviate the distresses of the government. The President has issued his proclamation, making the paper a legal tender in all transactions; and singular enough in a matter of so much importance, he has forgotten not only the usual form enjoined by the constitution, (having it countersigned by he secretary General,) but has made use of the regal appellation *we*. I cannot account for it in no other way than by giving credence to a report circulated a short time since, that the Senate, which are now sitting, are about not only investing themselves with that dignity for life, but also the President with *regal* powers. This report is somewhat strengthened by another; that this body (the Senate,) had advanced the pay of the First Magistrate to $100,000 per annum, in order that he might better support his dignity; or else, like "my uncle Thomas," he chooses to exercise the power of grand regulator, with privilege to *regulate* and *mis-regulate*, at his pleasure, a pragmatic power he has long exercised.

"There are strong symptoms of a revolutionary spirit in this part of the island, and should the paper system be attempted to be introduced here, not even the deserved popularity of General Magny will be able to suppress it. I will only add, that were the government to buy all the coffee that may arrive at market between this and the end of the year, the time when the instalment becomes due to France, it would not half pay the amount, and they are without any resource.

"Yesterday morning we had reports in a creditable shape of an actual insurrection in the north."

BRITISH WEST INDIES. The Assembly of Grenada have, by a very considerabble majority, rejected the bills which had been submitted to them by the Governor, in obedience to the instructions of Earl Bathurst, for accomplishing the object of the Government regarding the slave population; and in the Assembly of St Vincent the consideration of the same measures has been postponed sine die. "God only knows," observes the respected Editor of the Barbadian, "where all this is to end; but one crisis, we are apt to believe, is fast approaching—that is, the extinction of all the privileges of Colonial Assemblies. The signs of the times, many think, do justify this apprehension. While they have the opportunity, then let them do all that they can, consistently with every claim of justice, to meet the benevolent feeling of the age we live in."

LAMENTABLE OCCURRENCE. On Monday afternoon, a most distressing accident occured at the country seat of Mr John Lang, writer, which is situated near Kirkintillock. Mr Lang's grandson, a little boy, had unfortunately laid his hands upon a loaded pistol, which Mr Lang thought he had deposited in a place of sufficient security, and with it in his possession, he came to the lobby, where his cousin was standing, the lady of Mr Wright, an Advocate, on a visit to her grandfather, from Edinburgh, who desired him to lay it down, on which he said, "O, there is no danger, there is nothing in it," and holding it in the direction of Mrs Wright, pulled the trigger, when, most melancholy to relate, the ball which the pistol contained, went through her head, and she almost instantly expired!! Mr Wright, it is said, is still in ignorance of his calamity, or has come to the knowledge of it very recently, he being gone with a shooting party to the moors. Some accounts say that she had her infant child in her arms at the time of the accident. She was only two years married. The distress which this mournful event has occasioned, is beyond description.—*Glasgow Free Press.*

THE NEW SYNAGOGUE. This Synagogue, which is erected in St Alban's-place, St James', was consecrated on Thursday by Dr Herschel, the Chief Rabbi. This solemn ceremony was introduced by some excellent music, and the forms observed, being according to the Levitical Law, had an impressive effect. The visiters were very numerous, and of the first respectability.

The building itself is elegantly neat, richly ornamented, but totally divested of tinsel embellishment. The Synagogue is a long square, containing five hundred sittings for gentlemen on the ground floor, each numbered, with a moveable desk before and behind the sitter, and a locker for great coats and cloaks. A gallery supported by quoins goes along the two sides and entrance of the building—this is exclusively for ladies, and holds sittings for three hundred, all numbered. This gallery is fenced by a light trellis-work of verde antique, forming a modest screen to the ladies, though no interruption to their seeing or hearing. The altar is a superb piece of architecture, the apex and entablature supported be four Ionic columns and six Ionic pilasters, with gilt capitals of the Corinthian order, all of highly polished green scagliola. The Ark is approached by a flight of five oak steps, covered with Brussels carpeting, as is the floor of the altar. Before the gates of the Ark is a richly embossed veil, (or curtain,) of crimson silk. In the centre is a Hebrew inscription, encircled by palm branches, surmounted by an imperial crown of gold embroidery; the curtain withdraws on a brass rod by silk cords and tassels, displaying the oak gates of the Ark, where is deposited the writen law of Moses, called the Sacred Scrolls. On the right hand of the altar stands a light and elegant tripod, bearing nine lights, in commemoration of the victorious battles of the Maccabees. On the front rail of the altar are four metal candelabras highly gilted and burnished, having each a wax flambeau of the same height; on either side of the doors of the Ark are silver ewers and basons, used at particular ceremonials. Three very large chandeliers, of 24 lights each, are ranged down the centre of the ceiling; between the spaces nearer to the sides are eight others, of 12 candles, suspended round the galleries are ten smaller, and on the rail of the gallery trellis-work tall lights are placed about three feet apart. The ceiling is divided into compartments, supported on groined arches. In the centre of the floor are the reading desk and orchestra, also illuminated by tripod candelabra. There is no organ, but in other respects there is a complete band, consisting of violas di gamba, horns, trumpets, violins, and a piano. *English pa.*

GERMANY. In the Protestant Churches of Germany, the philosophical spirit of the great biblical critics appears in opposition to the enthusiasm of some new schools; but their controversy is also a proof of the liberty and of the division of opinions. The evangelical churches of the countries on the Rhine resolved, by their Act of Union, section third, to take the Holy Scriptures as the sole basis of theological instruction, thus doing away with all creeds; and this resolution was confirmed after fresh deliberation, in the month of November, 1825, by the third General Synod of the Rheno-Bavarian Protestant Church. In Switzerland, the clergy, at first, showed a degree of bitter zeal for orthodoxy; but, finding themselves soon surpassed by innovators, pretending to greater orthodoxy than themselves, and feeling piqued by controversies as void of argument as they were irritating, they showed a want of moderation and firmness, by stimulating the Council of State of the Canton de Vaud to pass a Decree, on the 15th of Jan. 1824, against the evangelical Christians, who were there designated by the name of "Mummers," which must have grieved the friends of religious liberty.—The church of Geneva at the same time gave a noble example of respect for all religious opinions, and of efforts to establish concord among Christians of all denominations. It was vigorously attacked, but has not resorted to defence in order to avoid embittering disputes; it has treated all opinions with respect, when embraced with sincerity; it has communicated to its pastors a sentiment of charity, humility, and peace, which makes them avoid in the pulpit all controversy with the Roman Catholic Church, all damnatory expressions, all anathemas, all charges of heresy, which might disturb the edification of their hearers, whatever faith they might possess; it has also, by its Ordinance of the third of May, 1817, forbidden its members from discussing in the pulpits of the Canton, questions which are still controverted, even by Protestants themselves—namely, those which relate to the twofold nature of Jesus Christ, to original sin, to grace and predestination, but without controling, in any manner, their opinions, or their right to discuss them in their writings.—*Sismonde's Progress of Religious Opinions.*

RUSSIA. The intelligence from St. Petersburgh is to the 8th of September. It is stated in the Paris papers, that there is no probability of an amicable adjustment of the differences between Russia and the Porte. The Persians are said to have invaded the frontier of Russia with a powerful army from Georgia, and Russian troops have marched for the Crimea. Forty-five thousand men are ready to cross the Pruth, and one hundred thousand men are on their way to reinforce.

DOMESTIC INTELLIGENCE.

FEMALE SAMARITAN SOCIETY. A discourse will be delivered on Sunday evening next, by the Rev. Mr. Pickering, of Providence, in the Central Universalist meeting-house, before the Female Samaritan Society, being their ninth anniversary; after which a collection will be taken to aid the charitable object of the institution.

RANSSELAER SCHOOL. By a new arrangement in this school, children under 17 years of age are admitted to the experimental circle of science.

The circle of studies taught in the forenoon upon the Ransselaer plan, embraces geography, history, practical mathematics, rhetoric, logic, etemology, moral philosophy, elements of government parliamentary rules, and botany in the season of plants. The circle is divided into five portions, each to occupy a term of three weeks. Students are distributed into five divisions; and each division taking a different branch, every branch is commenced at once, and each division moves on in the circle every third week. The afternoons are devoted to scientific amusements, embracing a course of land surveying, hydraulic experiments with the mechanical powers, magnets, air thermometers, hygrometers, optical instruments, the blow pipe, microscope, sextant, levelling instrument, &c.

Students are received at the commencement of every three weeks, counting from the third Wednesday in November, and may take their choice among the five divisions in the circle of studies. They may leave the school at the end of three weeks, six, nine, and twelve &c, without paying any extra fees—each three weeks constituting a term.

Board at the Ransselaer school never exceeds $1,50 cents per week, fees for each three weeks' term, one dollar and fifty cents; to this the, expense of text books, materials for amusement apparatus to be made and owned by the student, washing, &c, will make the whole amount of expenses nine dollars for each of the first five terms, for the next nine terms, the whole expense will amount to but six dollars and seventy-five cents. The year being divided into fourteen such terms, leaving ten weeks for three vacations, the whole necessary expenses for a year will not exceed $100.

SCHOOLS. The Fall River Monitor says, there are about 1300 children under 18 years of age in that town, 800 of whom belong to the village. There are in the town 12 public and 14 private schools. About 50 children are deterred from attending the schools for want of books. There are 26 persons over 14 years, in the town unable to read or write. This number, from the extension of means of education, is fast diminishing. Such is a fair specimen of the results of a thriving manufacturing business.

PREMIUM TRACT ON INTEMPERANCE. The Presbytery of Orange, N. C. offers a premium of $50 for the best Tract on Intemperance, suited to the condition of the southern country. The tract must not exceed twentyfour octavo pages, and must be presented before the first of February next, to the Rev. J. Caldwell, or to the Rev. Professor Mitchell, of Chapel Hill, or to the Hon. Frederic Nash, Hillsborough. These gentlemen are appointed to examine the tracts, and to award the premium.

ANTI-SLAVERY CONVENTION. The American Society for Promoting the Abolition of Slavery held a meeting in Baltimore a few days since. This society, says the Democratic Press, was established forty years since, by Dr Franklin, and others, the Doctor being its first President. The regular place of meeting has been Philadelphia. but in consequence of the great increase of abolition societies in the Southern States, Baltimore was fixed upon as the place of the late session, at the request of the Delegation from that city. The sittings were public. Delegations appeared from North Carolina, Virginia, Tennessee, Maryland, Delaware, East Pennsylvania, West Pennsylvania, and New York. Communications were received from societies in Massachusetts and Ohio.

The information received, of the progress of the cause of Emancipation was highly satisfactory. About twentyeight societies exist in North Carolina, a number in Virginia, five in Maryland, forty in Tennessee and five in Pennsylvania. The address received from North Carolina, was very able, and contained much valuable information on the subject of slavery.

On motion of Mr Earle, of Philadelphia, the following resolution was adopted by the convention.

Resolved, That this Convention would approve of an adequate appropriation of the public revenue of the United States, for the voluntary removal of such slaves, as may be hereafter emancipated, to any country which they may select for their future residence.

On this resolution there was considerable debate and difference of opinion. On the final vote, all the members south of the Delaware were found in the affirmative. Several other measures of interest were taken, which will be shortly published in a pamphlet.

KENTUCKY CANAL. The Louisville Public Advertiser states, that the Canal around the Falls of the Ohio, towards the making of which Congress appropriated a hundred thousand dollars, is rapidly under way, one thousand men being employed in the excavation, and the season having been highly favorable to their operations.

INLAND COMMUNICATION. A convention is about to be held at Washington city, the purpose of which, is to devise the best method of constructing a communication between the Chesapeake and the western waters. A similar convention has already been held at Warren, Ohio, to take and recommand suitable measures for the connexion of the Ohio with the Pensylvania canal, by means of a canal from the Portage summit of the former, to such point on the latter as shall be deemed the most eligible; who have likewise appointed delegates to attend the Washington city convention. The object of the gentlemen engaged in this enterprise, is of great magnitude. There is scarcely any limit to the amount of wealth that may be calculated ultimately to float on the Pennsylvania canal, and be distributed among the citizens if those works be brought into successful operation.

THE REVENUE. We noticed in our last a rumor that the Duties might fall short during the current year, some two or three millions. We understand since, that during the first quarter of the present year, the amount of goods imported, was, according to the invoices, about *four millions* less than they were during the corresponding quarter of 1825, and that the Secretary of the Treasury was instituting some inquiries into the causes of this falling off. If the same diminution should occur during every quarter of 1826, and the average rate of duties should be calculated at 30 per cent. on the invoice, then the defalcation of the revenue will be greater than the sum which rumor has suggested. We shall wait, however, for the information which we have requested from the organs at Washington.—*Richmond. Inq.*

THE GERMAN REFORMED CHURCH. The Synod of this church, assembled in Frederick, Md. September 28, formed a society, called "The American Missionary Society of the German Reformed Church;" of which Hon. Abraham Shriver is President, and John P. Helfenstien, Esq. Corresponding Secretary. It is exclusively devoted to the interest and prosperity of the German Reformed Church; and will annually report its proceedings to their Synod. The board of managers have proposed to issue a periodical publication, to be entitled "The Religious and Missionary Magazine of the German Reformed Church."

PENNSYLVANIA UNIVERSITY. The learned and eminent professors of the Medical School of the University of Pennsylvania, are now delivering their introductory lectures to crowded assemblages. We are told that the medical class is expected, from the present appearances, to be larger and more distinguished than in former years.—*Nat. Gaz.*

FIRE. Five buildings were destroyed in Savannah on the 30th ult.—Loss $6000, only $600 insured. The Rev. Mr Hardy, saved his life by leaping from a second story window, and a faithful dog, which had escaped from the burning building, hearing the lamentations of some one of the family, rushed back and perished in the flames.

ROAD TO QUEBEC. A meeting was to be held at Hallowell, last evening, to consider the expediency of presenting a Memorial to the Legislature of Maine, for aid to complete the road from the upper sources of the Kennebec to Quebec.

GENERAL SUMMARY.

LITERARY. Messrs Cary & Lea, have issued a prospectus for a work to be entitled, The American Quarterly Review, to be published on the first days of March, June, September and December, first number to appear on the first of March next. The editorial department is to be conducted by *Mr Walsh*, aided by an association of literary gentlemen.

CURIOSITY. There is exhibiting at the Chatham Theatre, N. York, a part of a big *black walnut tree*, which grew near the junction of Silver and Walnut Creeks, near Lake Erie. It measures upwards of *thirty-one feet* in circumference, and the part exhibited, the lower part of the trunk, is *nine feet* in height, and is splendidly furnished as a drawing room. It is said to be beautifully formed, receives a high polish; and admits twelve persons sitting and twenty-four standing. When standing, this tree was visited by thousands of strangers, from curiosity. It is said in the advertisement, that it will be shipped to London for exhibition. The respect due to old age was not paid to this tree, or it would not have been cut down.

LOTTERIES. Several petitions have been presented to the Vermont Legislature, praying for the grant of *lotteries*—the whimsical grounds for which, are thus noticed by the Vermont Patriot. "One wanted a lottery to raise $600 because he had broken his hips, and his wife had been scalded, and they had long been confined by sickness; another wanted to raise $1000 by lottery, because he was poor and rickety, and wished for an education; a third, was a "very ingenious man," but not able to build a mill and find machinery, and therefore, wanted a lottery; a fourth, was an "honest man" who had a large family, and but one arm, and he wished for a lottery to enable him to buy a tract of land in some unsettled part of the country; and the fifth, wanted a lottery to raise a reasonable sum to support himself and wife the remainder of their lives, as he had lost an arm, had no property, and was now maintained by the overseers of the poor."

HISTORY OF GEORGIA. It is said in the Savannah Republican, that there are at this time, fifteen volumes of MSS. shut up in the office of the Board of Trade and Plantations in London, relating to the colonial history of Georgia, from its first settlement, down to the revolutionary war. Many of these manuscripts are from the pen of General Oglethorpe, the founder of that State.

MASSACHUSETTS REPRESENTATIVES in 20th Congress, viz.—Hon. Daniel Webster, Benjamin W. Crowninshield, John Varnum, Edward Everett, John Davis, John Locke, John Bailey, John Reed, and Joseph Richardson. There are vacancies in Britol, Hampden, Franklin, and Berkshire districts.

LETTER OF JUNIUS. A distinguished literary and scientific gentleman in Scotland, being impressed with a belief that he has obtained possession of a clue which may lead to the discovery of the real author of the Letters of Junius, is very desirous to obtain a copy of a letter addressed to Gov. Hamilton, by Laughlin Maclean, during the presidency of Gov. Hamilton over the province of Pennsylvania, in the course of the 20 years immediately preceding the American Revolution. The letter is important to the investigation alluded to, and was published in the Philadelphia newspapers of that period. It is requested that any information which may be obtained relative to the subject may be communicated to the editor of the National Gazette, Philadelphia.

ANTIQUITIES. The collection of Egyptian Antiquities, lately brought to France, is regarded as an acquisition of extraordinary value. It contains many precious manuscripts on papyrus and linen, medals, jewels, bronzes, porcelains, &c. One of the most remarkable objects is an extract from a Ritual, written on papyrus of an uncommon fineness and flexibility, white and uniform in its texture. It measures 15 by 20 French inches; and the substance is probably the "royal papyrus" described by Pliny. It is filled with figures and extended scenes, executed with great care; and surpasses every thing of the kind that is known.

LIGHTNING. A celebrated naturalist known particularly by his researches in Switzerland, has communicated to us a fact confirmed by repeated observation during his numerous wanderings on the Alps. Cows and oxen never fail to be struck by lightning when it strikes the trees under which they seek refuge in a storm. But, on the contrary if goats happen to be at the foot of a tree about to be struck, the flock will take to flight with all speed, some moments before the stroke comes. The shepherds aware of the cause, follow them precipitately, and soon the lightning, which the goats seem to anticipate by an instinct, falls on the deserted tree. This fact deserves the attention of naturalists.—*Paris Paper.*

SOCIETY IN CANADA. At a meeting held on the 24th ult. at the Exchange Coffeehouse in Montreal, Horatio Gates, Esq. in the chair, a society was formed auxiliary to the Society in London for the Promotion of Education and Industry among the Indians and destitute Settlers in Canada. It is intended that the rights of conscience shall be sacredly guarded, and equal advantages extended to all denominations of Christians. In every school that receives assistance, the scriptures are to be read daily by the pupils; and all will be required to be strict in their moral conduct, and duly to observe the Sabbath; attending to such religious exercises, and at such places, as their respective guardians may direct.

TO KEEP APPLES FOR WINTER USE. Put them in casks or bins, in layers, well covered. This preserves them from the air, from moisture and from frost; it prevents their perishing by their own perspiration, their moisture being absorbed by the sand. At the same time, it preserves the flavor of the apples, and prevents their wilting.—Pippins have been kept in this manner sound and fresh, till midsummer; and how much longer they would have kept, it is not known. Any kind of sand will answer, but it must be perfectly dry.

NUTRICIOUS MATTER. A report on this subject, presented to the French minister of the interior, by Messrs Percy and Vanqualin, members of the institute, has been published. The result of their inquiries is as follows:—In bread every 100 lbs. weight are found to contain 80 lbs. of nutricious matter; butchers' meat, averaging the various sorts, 75 lb. in 100 lb.; French beans 92 lb. in 100 lb.; bread beans 89 lb. in 100 lb.; peas 93 lb. in 100 lb.; lentiles 94 lb. in 100 lb.; greens and turnips, which are the most aqueous of our vegetables used for domestic purposes, furnish only 8 lb. of solid nutricious substance in 100 lb.; carrots 14 lb. in 100 lb.; and what is very remarkable as being in opposition to the hitherto acknowledged theory, 100 pounds of potatoes yield only 25 pounds of substance; 1 lb. of good bread is equal to 2 1-2 or 3 lb. best potatoes; and 75 lb. of meat is equal to 300 lb. of potatoes; or to go more into detail, 3-4 lb. of bread and 5 ounces meat, are equal to 4 lb. of cabbage and 3 lb. turnips but 1 lb. of rice, broad beans, or French beans, in grain, is equal to 3 lb. of potatoes.

SIR WALTER SCOTT, it is said, is shortly to be married to a lady of immense wealth, a maiden sister of Mr Bruce, Printer to the king for Scotland.

A REVOLUTIONARY FESTIVAL, was lately held at Baltimore, at which were present Col. John E. Howard, Gen. S. Smith, Col. Allen M'Lane, Col. W. D. Beall, Gen. P. Benson, Gen. P. Reed.

SALE OF A CHURCH. St Matthews Church in New York was sold at auction, on Friday last, to Mr Benj. Burtsell, for the sum of $22,750.

FEDERAL CONSTITUTION. Mr Jonathan Elliot of Washington city has in press the first volume of a series of debates, resolutions and other proceedings in Convention, in the states of Massachusetts, New York, Pennsylvania, Virginia, and North Carolina, on the adoption of the Federal Constitution. It is expected that the work will extend to five volumes, large, 8vo. The first volume is to be published soon after the opening of the next session of congress.

ROBBERIES. The store of Messrs John Mason and Israel Brayton, in Swanzey, R. I. were broken into last Thursday night. From the first 13 dollars and some dry goods were taken. A dog in the latter store protected it against the robbers, who made off without booty:—Mr Ailman's shoe store, in Newport, was also entered on Saturday night last, and about $60 in shoes, with a small sum of money taken out.

COM. PERRY. A committee of the town of Newport, R. I. have invited the attendance of such officers of the U. S. Army and Navy, who may wish to be present at the reinterment of the remains of Com. Perry, which are daily expected to arrive in the U. S. ship Lexington.

INDICTMENTS AT PHILADELPHIA. The Circuit Court of the U. States met at Philadelphia, on Friday last, present Judge Peters, to receive any bills of indictment or presentments which the Grand Jury might have to make. They presented Edward Thompson and six others for various Frauds on the Revenue. It is said that a *million and a half of dollars worth of property have been fraudulently taken from the Philadelphia Custom House, within a few years.*" The persons indicted, are: Edward H. Nicholl, Francis H. Nicholl, Peter Mackie, Charles Mackie, Rodney Fisher, Floyd S. Bailey, and Edward Thompson.

A MODERN ROBINSON CRUSOE The Thetis transport, Lieut. Hopkins, which arrived here a few days since from the Pacific ocean, had occasion to touch at the Island of Mocho for water, the only inhabitant on which was an English seaman, of the name of Joseph Richardson, a native of Aldington, near Ashford, in Kent, who, like another Robinson Crusoe, or Alexander Selkirk, had made choice of such a solitary houseless spot upwards of three years since, for a residence, when he was landed, at his own urgent desire, from a Patriot ship of war commanded by Capt. Robertson. The island is about sixty miles in circumference, and about sixty miles from the coast of Chili, in latitude 39 S. It is very seldom visited by ships, as it does not afford necessary supplies of wood, but it does of water in abundance. It is remarkably fertile, and abounds with hogs and horses. Richardson has cultivated two gardens, on the vegetable produce of which, with pork, young horse flesh, and wild pigeons, he lives. He hunts the former animals with dogs, a fine breed of which he has broken in; the pigeons are so numerous that he has little difficulty in obtaining them, and a few other kinds of birds, though the only fire arms he possesses is an old musket, with a broken lock, which he discharges by means of a match; but by patient watching under the trees, he contrives, with such defective means, to vary his diet as often as he wishes. About nine months since, the Indians hearing of his desolate situation, though not at all disposed to join in community, landed two of their native girls on the island. Richardson instantly made a choice of one of them as his consort, and proclaimed her Queen of the Island, and the other he calls his cook. The distinction between these two individuals was quite perceptible on the present visit. Richardson having no means of amusement besides the necessary employment of obtaining subsistence, at his own request Lieut. Hopkins supplied him with a bible and prayer book. Lieut. H. offered to take him off the island, but he refused to leave it, declaring his determination of passing his life in his own government. He had commenced erecting a fort, to protect himself from the Indians.—*Hampshire Telegraph.*

MARRIAGES.

In this city, J. E. Pratt, merchant, to Miss Evilina Sumner.—On the 1st inst. Mr Thomas Nelson to Miss Margaret H. Gardiner.—By the Rev. Mr Young, Mr Ashael Sanborn to Miss Abigail Lovejoy.—By the Rev. Mr Dean, Mr Eleazer Witherell to Miss Almira S. Jones.—Mr Clement Littlefield to Lucretia R. Joy.—By the Rev. Mr Ware, Mr Abel Kendall to Miss Ann Mayo Richards, all of this city.

In West Cambridge, Mr Herman Foster, of this city, to Miss Harriet Mary Ann Whittemore, daughter of Amos Whittemore, Esq.

In Epping, N. H. Nathaniel Groton, Esq. Counsellor at Law, of Bath, to Miss Elizabeth W. Kitteridge, daughter of the late Dr. K.

In Statsburgh, Rawlins Roundes, of the U. S. Army, to Gertrude Laura, second daughter of Maturin Livingston, Esq.

DEATHS.

In this city, Miss Louisa, daughter of Mr John Filebrown, aged 30.—Mr John Swett, aged 32.—Mrs Rebecca C. wife of Mr Henry Sigourney, aged 43.—Caroline, youngest child of Mr Bailey Cobb, aged 21 months.—Deacon Thomas Badger, aged 62.—Mrs Phebe Marshall, wife of Charles F. Kupfer, Jr, aged 21.—Mr Richard Nowell, aged 38.

In Brighton, Nathaniel Champney, Esq. aged 70.

In Concord, 2d inst. Miss Sarah Ripley, only daughter of Rev. Dr Ripley.

In Gorham, Me, Mr Eli Webb, aged 89. He was a soldier in the French and revolutionary wars, he survived his wife only eight months, having lived together about 66 years.

THE TWO BIRTH DAYS.

IN the Press, and will be published soon, THE TWO BIRTH DAYS, (a book for children,) by the author of James Talbot, &c. 3t nov 3

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. epts aug 26

CHRISTMAS AND NEW YEAR.

MUNROE AND FRANCIS, Washington street, corner of Water street, will publish, in the course of a few weeks, the following new and interesting Juvenile Books.

Northern Regions; Or Uncle Richard's Relation of Parry's Voyages for the discovery of a North West passage, and Franklin's and Cochrane's Overland Journies. With 24 Copperplate Engravings.

Amusements of Westernheath, or Moral Stories for Children, with cuts.

Nina, an Icelandic Tale; by a Mother, Author of "Always Happy," &c.

Alfred Campbell, the Young Pilgrim; containing Travels to the Holy Land. By Mrs Hofland. With Copperplate engravings.

Adelaide, or the Intrepid Daughter; a Tale, including Historical Anecdotes of Henry the Great, and the Massacre of St Bartholomew. By Mrs Hofland. With Vignette, and Copperplate Frontispiece.

Rose Grant, a Mattock Sketch, with a frontispiece.

ALSO,

Twelve New Small Books at 50 cts a dozen, some of them original, viz. The Knapsack, by Miss Edgeworth. The Broken Flute. The Children who Played with Fire. The New Year's Gift. The Walk in the Wood. The Tell-Tale, The Canary Bird. A Present for Sabbath Schools, by Mrs Sproat. The Dancing Bear. The Rose Trees. Stories for Children, by Mrs Sproat. The Two Pear Trees.

They have just completed their new and convenient edition of Edgeworth's Early Lessons, namely

Harry and Lucy, parts 1, 2, 3, 4. with the Address to Mothers, Little Dog Trusty, Orange Man, and the Cherry Orchard, complete in 1 vol. with 28 Original Designs on wood.

Frank, parts 1, 2, 3, 4, with 25 Original Designs. Complete in one vol.

Rosamond, parts 1, 2, 3, 4, and the Sequel, in two vols. with 56 Original Designs.

☞ The three books above comprise The early Lessons of Maria Edgeworth; so that Frank, Harry and Lucy, and Rosamond, may be had separately. Besides these, they have *The Sequel* to *Frank*, in 2 vols. and *Harry and Lucy Concluded;* being the last part of Early Lessons, published in 1825, by Miss Edgeworth. 3 vols. also, of

The Parent's Assistant; with 17 plates.

On or before Christmas, will be published *The Amulet*, being the first No. of a work selected from the English Souvenirs, with a frontispiece on copper, also Christmas Tales for 1826, ornamented. Oct 28

GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately.* The whole powder dirsolves, and leaves no sediment.

RECOMMENDATIONS.

From the Hon. BENJAMIN RUSSELL, *Editor of the Columbian Centinel.*

BOSTON, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and elegant Writing Ink. BENJ. RUSSELL.

From Gen. H. A. S. DEARBORN.

BOSTON, August 21st, 1826.

DEAR SIR,—I am very much obliged to you for the samples of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor.

Respectfully,
Your Obt. Sert.
H. A. S. DEARBORN.

Sold wholesale by LEMUEL BLAKE, at his Paper Warehouse, No. 33, Broad-street, Boston, and may be had of the principal Booksellers, Stationers and Dealers in the United States.

(Price, One Dollar per dozen, 12 1-2 cents single paper.)

☞ A liberal Discount to wholesale purchasers. Orders executed with punctuality. eop3m.

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

The Unitarian's Answer, by Rev. Orville Dewey. Price 6 cents.

A Letter on the Principles of the Missionary Enterprise, 4 cts.

First Annual Report of the Executive Committee of the American Unitarian Association, 4 cts.

A Discourse on the Evidences of Revealed Religion. By William E. Channing, D.D. 5 cents.

Causes of the Progress of Liberal Christianity in New England. 3 cents.

Remarks on a Popular Error Respecting the Lo. J's Supper. By F. W. P. Greenwood. 2 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

onsideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

DEPOSITORIES

OF THE.

American Unitarian Association.

BOSTON, DAVID REED, GENERAL AGENT,
81 Washington Street.

MASSACHUSETTS. *Salem*, J. R. Buffum. *Concord* John Stacy. *Hingham*, David Andrews. *Plymouth*, A. Danforth. *Yarmouth*, H. G. Thacher. *Worcester*, C. Harris. *Northampton*, Cephas Clapp. *Springfield*, Elisha Edwards. *Greenfield*, J. A. Saxton.—*Cambridge*, James Brown.

NEW HAMPSHIRE. *Concord*, J. B. Moore. *Portsmouth*, J. W. Foster. *Keene*, John Prentiss. *Amherst*, S. L. Benden.

MAINE. *Hallowell*, Glazier & Co. *Brunswick*, Ethan Earle. *Eastport*, Daniel Kilby.

CONNECTICUT. *Brooklyn*, S. J. May.

NEW YORK. *New York*, Barnabas Bates.

PENNSYLVANIA. *Philadelphia*, R. H. Small.

SOUTH CAROLINA. *Charleston*, M. L. Hurlbut.

Poetry.

HYMNS,

Composed by a Lady and Gentleman of the city of Hartford, and sung at the Anniversary of the *Hartford County Agricultural Society*, October 11th, 1826.

God of Nature! God of Love!
Smile upon our festive rite,
Thou who bidd'st the Seasons prove
Circling sources of delight.

Spring, a rainbow promise bears,—
Summer decks the ripening plain,
Autumn sings amid his cares,
Guiding home the loaded wain.

Winter with his snowy vest,
Revels in their blended spoil,
Lulls the wearied earth to rest,
Braces man for future toil.

Morning, bright with golden rays,
Evening, dark with ebon pall,
Speak in varied tones Thy praise,
Architect, and Sire of all!

We for whom yon groves are drest,
Yon green vales their treasures pour,
Still by liberal nature blest
With her most luxuriant store.

We, to whom indulgent skies
Plenty, health, and peace impart,
Bid in fragrant offerings rise
Incense from the grateful heart.

To Thee, O God, the Shepherd Kings
Their earliest homage paid,
And wafted upon angel wings
Their worship was convey'd

And they who "watched their flocks by night,"
Were first to learn Thy grace—
Were first to seek, by dawning light,
Their Saviour's dwelling place.

The hills and vales, the woods and streams,
The fruits and flowers are thine;
Where'er the sun can send its beams
Or the mild moon can shine.

By Thee, the Spring puts forth its leaves,
By Thee, comes down the rain;
By Thee, the yellow harvest sheaves
Stand ripening on the plain.

When Winter comes in storm and wrath,
Thy soothing voice is heard;
As round the Farmer's peaceful hearth
Is read Thy holy word.

Thus are we foster'd by Thy care,
Supported by Thy hand;
Our heritage is rich and fair,
And this Thy chosen land.

*Be Joseph yet a fruitful vine,
Whose branches leap the wall,
Make Thou its clusters ever thine,
Jehovah, God of all.

*Genesis xlix, 22.

AUTUMNAL NIGHTFALL.

Round Autumn's mouldering urn,
Loud mourns the chill and cheerless gale,
When nightfall shades the quiet vale,
And stars in beauty burn.

'Tis the year's eventide.
The wind,—like one that sighs in pain
O'er joys that ne'er will bloom again,
Mourns on the far hill-side.

And yet my pensive eye
Rests on the faint blue mountain long,
And for the fairy-land of song,
That lies beyond, I sigh.

The moon unveils her brow;
In the mid-sky her urn glows bright,
And in her pale and mellow light
The valley sleeps below.

I stand deep musing here,
Beneath the dark and motionless beech,
Whilst wandering winds of nightfall reach
My melancholy ear.

The air breathes chill and free;
A Spirit, in soft music, calls
From Autumn's gray and moss-grown halls,
And round her withered tree.

The hoar and mantled oak,
With moss and twisted ivy brown,
Bends in its lifeless beauty down
Where weeds the fountain choke.

Leaves, that the night-wind bears
To earth's cold bosom with a sigh,
Are types of our mortality,
And of our fading years. LONGFELLOW.

THE PILGRIMS OF 1620.

Here rest we our fainting limbs, weary with toil—
We greet thee, wild land, as our home—
We have braved the rude tempest, to dwell on thy soil—
We have ploughed thro' the deep ocean's foam.

We have left the white cliffs of our own native land
And deserted the homes of our sires—
On these shores and this desert, our resolute band
Will kindle anew their bright cottage fires.

None here but our God and our conscience shall be
The guide and defence of our path—
Far better endure, where the soil may be free,
Than yield to oppression or quail at its wrath.

O welcome, then, welcome, wild land of our rest,
And welcome red battle and woe,
Far better than slumber amid the opprest,
To wake the war-cry of the dark Indian foe.

Cambridge, Oct. 1826. L. A.

Boston Gazette.

NARRATIVES.

The Edinburgh Review contains an article on a work entitled "The Life and Remains of the Rev. Edward Daniel Clarke"—well known in this country as well as in England as the author of several volumes of very interesting Travels in Greece, Palestine, &c. —The following account of the Grand Papal Benediction at Rome, may serve as a specimen of the work. —*Salem Observer.*

We hastened to the Church. The concourse was amazing From the castle of Angelo to the facade of the church, one might have walked on the roofs of the carriages, so closely were they jammed together. This amazing procession seemed to move slowly on like one undivided mass. The foot passengers were exposed to great danger, there being no separate pavement, as in London, appropriated to their use.

Arriving at the *Major Duomo's*, we found a brilliant assemblage of foreigners, in magnificent dresses, mixed with a large party of our own countrymen; who were regaling themselves with chocolate, ices lemonade, and a profusion of other refreshments. I made my escape as soon as possible through a window, to the roof of the colonnade; and climbing one of those enormous statues which ornament the peristyle, placed myself above it like Anchises of old on the shoulders of Enæas.

It is impossible to describe the scene which presented itself before me; and were it otherwise, imagination is incapable of conceiving so sublime a spectacle. The inhabitants of the whole earth seemed assembled in one vast multitude; while the murmur of innumerable tongues, in different languages, ascended like the roaring of an ocean. Confusion could scarcely be greater in the plains of Shinar when the descendants of Noah fled from the superstructure of their ignorance and folly.—As far as the eye could reach, the tops of all the houses in Rome were laden with spectators. A single square, in the spacious area below, was preserved free from the multitude, by the whole body of the Pope's military, who formed themselves into a quadrangle. Every other spot was occupied; and so closely were the people united, that their heads in motion resembled the waves of the sea. The variety of colors blended together, and glittering in the sun, produced an effect of equal novelty and splendor. It surpassed all I had ever seen or imagined; nor do I believe any country upon the globe ever produced its parallel.

While I was occupied in the contemplation of this amazing spectacle, a loud flourish of trumpets, from two opposite sides of the area, announced the approach of cavalry. First entered the nobles, in habits of green and gold mounted upon sumptuous chargers, who came prancing into the centre of the military quadrangle. Other troops followed; and the whole corps saluting the balcony over the grand portals of St Peter's, from which his Holiness was to appear, arranged themselves in order.

At this instant a bell tolled; and throughout the whole of that vast multitude, such a silence prevailed, as one would have thought it impossible to produce without a miracle. Every tongue was still, and every eye directed towards the balcony. Suddenly the majestic and venerable figure of the Pope standing erect upon a lofty and self-moving throne, appeared through clouds of incense burning around him. As he advanced, his form became more and more distinct. All behind was darkness and mystery. The most costly robes decorated his body; a gorgeous tiara glittered on his brow; while enormous plumes were seen waving on all sides of the throne. As he approached the light, with elevated front and uplifted hands, he called aloud on the Almighty. Instantly the bare-headed multitude fell prostrate. Thousands, and tens of thousands knelt before him. The military, with a crash, grounded their arms; and every soldier was seen with his face to the earth. A voice, which penetrated the remotest corner of the area, then pronounced the benediction. Extending his arms, and waving over the people, he implored a blessing upon all the nations of the earth. Immediately the cannons roared—trumpets screamed—music played—all the bells in Rome sounded—the guns from St Angelo poured forth their thunder; more distant artillery repeated the signal; and the intelligence became conveyed from fortress to fortress throughout the remotest provinces of the empire.

In my life I never witnessed a ceremony more awfully sublime. The figure of a virtuous and venerable man, publicly appealing to Divine Providence for a blessing upon the whole human race, is surely an object of the highest reverence. Add to this, the spectacle afforded by assembled myriads silently and fervently assenting to the supplication; and I think few among mankind, whatever systems of religious persuasion may be acknowledged, would hesitate to join in the solemnity.

A certain Divine in this city, not long since, was suspected of heresy. His brethren in the ministry thought proper to appoint a committee to wait upon him. The committee called upon him at the appointed time, and after the usual salutations on such occasions, they commenced their interrogatories; and after several questions by way of introduction to the main subject, they at length broached the all important question. "Are you," said the chairman of the committee, "a believer in the holy and ever blessed doctrine of the sacred trinity?" "Indeed brethren," said the shrewd Divine, "before I answer that question either in the affirmative or negative, permit me to inquire, what do you mean by the doctrine of the sacred trinity? I suppose that the subject is important, and I never think it proper to play upon words; if you will explain yourselves, I will answer you." "What we mean by the sacred doctrine of the trinity, is the well known doctrine of three persons in one God." "But permit me," said the Divine, "further to inquire, what ideas you attach to the word *person?* You say, the well known doctrine of three persons in one God, but you are aware that different classes of Christians understand the well known phrase, *three persons in one God*, in very different senses. Explain yourselves. brethren, and I will endeavor to satisfy you on the subject." "Indeed, sir, you must understand that the doctrine of the sacred trinity is a profound mystery, it is a doctrine above human reason, it cannot be explained or fully understood." "Well, brethren, if you do not understand your own question, I do not see how you can reasonably expect that I should understand it; and I am not prepared to answer any question that I do not understand. Whenever you will put your question in any form to convey intelligent ideas, I will answer it; and until this is done, I think that you would be unreasonable to press an answer—Perhaps I believe what you would call the doctrine and perhaps I do not. This can never be determined till your ideas of the doctrine of the sacred trinity are explained."

The committee were thunderstruck, a long pause ensued.—At length, the Reverend Divine added, "I believe firmly all that the Scriptures say respecting *God our heavenly Father, his Son Jesus Christ, and the Holy Spirit.* But as it respects the ten thousand idle and foolish questions that have been invented in the schools, which neither the inventors nor any body else ever understood, and which only serve to play the fool with the learned, and confound the ignorant, as a minister of Jesus Christ, I have nothing to do with them. It is my business to preach the gospel, as recorded by the evangelists, illustrated in the acts of the apostles, and explained and enforced in their epistles. And provided that I and my people understand our Bible, and reduce it to practice, we think that it is quite sufficient for us without any *additions or subtractions.*" The conversation here ended, and the committee retired.—*Christian Inquirer.*

EDUCATION.

RELIGIOUS CULTURE.

Some parents are deficient in the religious care and instruction of their children, from the false notion that as it is divine grace alone which can change the heart, so they have little else to do than to sit still, and leave their children to the operation of that grace; supposing that with it all will be well, and that without it, whatever they can do, is to little purpose.

It is not to be forgotten, that as religion is the most important, so also it is the most sacred of all subjects; and that although, from its importance, it is ever to be kept in view; yet, from its sacred character, it must not be made too common or familiar.

"True religion," a late valuable writer remarks, "may be compared to a plumb on the tree, covered with its bloom; men gather the plumb, and handle it, and turn, and twist it about, till it is deprived of all its native bloom and beauty." We are in danger of doing this, if we impart religious instruction as a task, either to ourselves or our pupils; if we attempt to teach the sacred truths of Christianity, whilst we have little sense of their beauty, or of the savor that attends them; if we are in the habit of bringing forward religion without a corresponding feeling of reverence; if we can talk of it with the lips whilst the heart is little alive to the subject; and if we imperceptibly adopt a religious tone, because it prevails amongst those about us. By this mode of proceeding, we may encourage in those under our influence an outward profession of what is good; but we are not likely to foster that substantial and practical principle, which is the life of religion.

Fenelon advises that we should not only tell children that the Bible is interesting and delightful, but make them *feel* that it is so. We should endeavor to make them feel the deep interest of the narratives it contains, and the exquisite beauties with which it abounds.—This cannot be accomplished if they read it as a task; an historical acquaintance with scripture is, indeed, very desirable; but it is from a *taste* for, and an *interest* in the sacred writings, that the most important benefits are to be derived.

Care must be taken not to press *too closely* upon children such non-essential points as form the distinguishing peculiarities of the various sects of Christians. It is a question worthy of much serious consideration, whether, in doing this, there may not be a danger of "teaching for doctrines the commandments of men," and of fettering the conscience, by false associations of right and wrong? We are more likely to prepare our children for the reception of truth, if secondary distinctions are not brought into prominent view, and if our efforts are directed to the great object of leading them to that knowledge of God, and of his Son Jesus Christ, which alone is life eternal.

If children live under a religious influence, some vigilance will be required, lest they should assume a seriousness which is not real. Every thing unnatural, every thing bordering on hypocrisy, is to be most carefully checked; and that divine test deeply impressed on their hearts, as on our own; "if ye love me, keep my commandments." We must not, therefore, force either the feelings or expression; satisfied that if the true principles of Christianity have taken possession of the heart, it will, necessarily, manifest itself in something better than in words or profession.

Children must, besides, be guarded against placing too much dependence upon external observances. We are to bring them up with a reverence and value for the ordinances of religion; and to accustom them to a diligent and persevering attendance upon them, as a sacred and inportant duty, to which secondary objects ought always to yield. But, at the same time, they will be able to understand that these ordinances, of themselves, are wholly insufficient; that he is a Christian "who is one inwardly;" and that our real character is determined, not by that which we may appear before men, but by that which we are in his sight, who "looketh on the heart."

Hints on Early Education.

MISCELLANEOUS.

ST PETERS.

The external appearance of St Peter's disappointed our expectations; but on the inside, however, we found the beauty we so vainly looked for on its exterior.

The magnificent arches, and crossing aisles, fall into beautiful perspective—the tombs, the statues, the altars, retiring into shadowy distance, more powerfully touch the imagination; the lofty dome swelling into sublimity above our heads, seems to expand the very soul, while the golden light that pours through the painted glass at the upper extremity of the church, where the holy spirit hovers in a flood of glory, like the chastened splendor of the evening clouds sheds its celestial radiance on every object. It shone full on the beautiful columns and polished pannels of ancient marble—ruins of Pagan temples, now adorning the proudest fabric of Christianity; and the splendid canopy of bronze, the warlike spoils of the first imperial master of the world, now overshadowing the tomb of the humble apostle of peace.

Confessionals in every living language stand in St Peter's. Spaniards, Portuguese, French, English, Germans, Hungarians, Dutch, Swedes, Greeks and Armenians, here find a ghostly counsellor ready to hear and absolve in their native tongue. At stated times the confessors attend in the confessionals. This morning being Friday, they were sitting in readiness. The people passing, kneel down opposite the confessor, who touches the head with a wand, For one man that I see at the confession, I see fifty women.

On the pavement of the great nave of St Peter's, are marked the lengths of the principal churches of the world, from which it appears that

St Peter's itself is	609 feet in length
St Paul's in London	500
Notre Dame in Paris	434
The Cathedral of Milan	330
Santa Sophia at Constantinople	356

St Peter's surpasses all these, not more in magnitude than in magnificence. Description can convey no idea to you of the prodigality, yet chaste beauty, of its rich and varied decorations. The treasures and the taste of the world seem to have been exhausted in its embellishment.

You will stare when I tell you that a broad paved road leads up to the top of St Peter's church; not perhaps practicable for carriages, from its winding nature, but so excellent a bridle road, that there is a continual passage of horses and mules upon it, which go up laden with stones and lime; and the road is so good and the ascent so gentle, that any body might ride up and down with perfect safety. The way is very long, and as I have not yet quite recovered my strength, I longed for a donkey to carry me up. But none was to be had, and I was compelled to walk, lamenting grievously that no other ass was to be found except myself, which wretched piece of wit I purposely repeat, that I may deprive you of the malicious pleasure of saying it.

Without any aid then, I reached the roof at last, which seems like a city in itself. Small houses, and ranges of workshops for the laborers employed in the never ending repairs of the church, are built here, and are lost upon this immense leaden plain, as well as the eighteen cupolas of the chapels of the church, which are not distinguishable from below. Though only comparatively small, how diminutive do they seem compared to that stupendous dome, the triumph of modern architecture, in which is fulfilled the proud boast of Michael Angelo, that he would lift the vault of the Pantheon, and hang it in the air! It is exactly of the same magnitude. Its beautiful proportions, and finished grandeur, towering into heaven, can here be fully seen. From below they are lost, being thrown back by the length of the Latin Cross, and, consequently, sunk behind the mean elevation of the front, so that this noble dome is, perhaps, no where seen to so little advantage, as from that point in which it should appear to the most—the Piazza of St Peter's. We rambled about, and rested ourselves for a time, on the marble seats which are commodiously placed upon the leads. We then commenced the ascent of the great dome by a succession of staircases, ingeniously contrived, and from which passages lead out both upon its internal and external galleries. We now began to have some idea of the immense height we had already gained. The Mosaic figures of the saints and apostles, emblazoned on the vaulted roof, were now so near as to stare upon us in all their gigantic proportions, and from the highest gallery, we looked down into the fearful depth of the church below, upon the minute forms of the human beings, who like emmets were creeping about in it. In the course of our progress, we walked round the external cornice of the dome, which is so broad, that though there is no fence around the edge, three or four persons might walk abreast with perfect safety. We were informed that it is half a mile in circumference. At last, by flights of very narrow stairs, and long bending passages, sloping inwards to suit the inclination of the rapidly narrowing curve, we reached the summit of that astonishing dome, to which we had so often looked with admiration from below; and at a height, above the flight of the fowls of the air, we enjoyed the far extended and interesting prospect, over mountain, flood and plain.

The beautiful amphitheatre of hills which encloses the Campagna, stretching round the blue horizon on three sides; the pointed summit of the lofty Appenines behind, wreathed in snow; the Tiber in its long sinuous windings through the waste; far beyond, the desolated Ostia, and thence the blue waters of the Mediterranean, gleaming in the sunbeams; Rome at our feet—her churches, her palaces, her dark and distant ruins, the rich verdure and golden fruits of the orange gardens of her convents, contrasting with the deep shade of their mournful cypresses; such a scene as this, fanned with the fresh blowing gale, as mild, and as soft as the breath of summer, and canopied by the clear blue sky of ethereal brightness, could not but awaken admiration in the coldest heart.

We enjoyed it in perfect security, the top of the dome being surrounded by a railing undiscernible from below.

It is impossible to form an idea of the immensity of St Peter's without going to the top.

The long, winding, paved road that ascends to the leads, as if to the summit of a mountain; the amazing extent of roof, the vast scale on which every thing is constructed, the endless height to which you climb by staircases and ascending passages, to the top of the dome, from which, as from heaven, you look down upon the earth, scarcely able to discern the human beings upon its surface; all this may give you some idea of its stupendous size, which from below, you can never conceive, and which I am sure my description will never make you comprehend.

Rome in the Nineteenth Century.

Some months ago the Rev. James Armstrong preached at Harmony, near the Wabash; when a doctor of that place, a professed deist or infidel called on his associates to accompany him while he "attacked the Methodist," as he said. At first he asked Mr Armstrong "if he followed preaching to save souls: he answered in the affirmative. He then asked Armstrong "if he ever saw a soul?" "No." "If he ever heard a soul?"—"No." If he ever smelt a soul?" "No." "If he ever felt a soul? "Yes, thank God," said Armstrong. "Well," said the doctor, "there are four of the five senses against one that there is a soul." Mr Armstrong then asked the gentleman if he was a doctor of medicine? And he was also answered in the affirmative. He then asked the doctor "if he ever saw a pain?" "No." "If he ever heard a pain?" "No." "If he ever tasted a pain?" "No." "If he ever smelt a pain?" "No." "If he ever felt a pain?" "Yes." Mr Armstrong then said, "there are also four senses against one to evidence that there is a pain, and yet, sir, you know that there is a pain, and I know that there is a soul: the doctor appeared confounded and walked off.—*Indiana Gaz.*

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